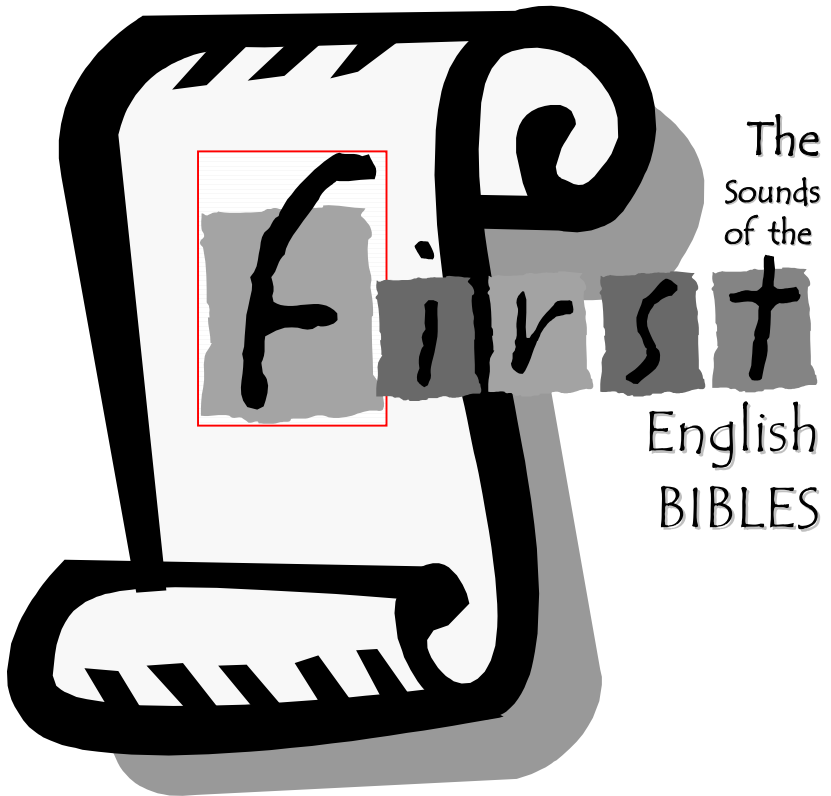


## CHAPTER 17



## **F**rom Christ to A.D. 300

---

“And a superscription also was written over him in letters of **Greek**, and **Latin**, and **Hebrew**” Luke 23:38

The words on the cross spoke, not just in Hebrew and Greek, the languages of the original scriptures, but in Latin. This signifies the opening of “the faith among **all** nations” (Rom. 1:5). The word of God was given in the “language” of “every nation under heaven.” The Bible, once complete, was translated so that each man could have a Bible “in his own language” (Acts 2:4, 5, 6, 7).

All of these vernacular Bibles, written during the first centuries after Christ, were destroyed during the persecution of Roman Emperor Diocletian in A.D. 303. John Foxe writes in 1583 of the worldwide *persecution*, testifying,

“...it was universally through **all the churches in the world** fierce and vehement, so in this realm of Britain also it was so sore, that, as all our English chronicles do testify and record, all Christianity almost in the whole land was destroyed, churches subverted, **all books of the Scriptures burned**, many of the faithful, both men and women, were slain” (John Foxe, *The Acts and Monuments*, Vol. I, London: R.B. Seely and W. Burnide, 1836, p. 312).

“The Diocletian persecution made away **altogether** with those [Bibles] of the first three centuries which did not perish naturally through the frailty of papyrus” (*Encyclopedia of Religion and Ethics*, ed. James Hastings, Vol. II, New York: Charles Scribner’s Sons, 1928, p.586).



## he First Sounds of the English Bible

---

“[A] scientific study of **English**” begins with “**the study of Gothic**” (*The First Germanic Bible Translated From the Greek By The Gothic Bishop Wulfila In The Fourth Century*, ed. G.H. Balg, New York: B. Westermann & Co., 1891, p. v).



Gothic was a major world language spoken at the time of Christ. It was spoken as early as the “300s **B.C.**” [300 years *before* Christ]. “Goths had been recruited in increasing numbers into the Roman army.” “[T]heir relations with the adjacent Roman empire were close...receiving diplomatic subsidies and sending soldiers to fight” for Rome. (*World Book Encyclopedia*, Vol. 7, Chicago: Field Enterprises Inc., 1961, s.v. Goth; *Cambridge History of the Bible*, Vol. II, Cambridge: Cambridge University Press, 1963, p. 344; *Late Antiquity: A Guide to the Postclassical World*, ed. G.W. Bowersock, Cambridge, Mass: The Belknap Press of Harvard University Press, 1999, s.v. Goths, p. 475.)

The Gothic language was then one of those spoken in the book of Acts chapter 2, when the disciples “were all filled with the Holy Ghost, and began to speak with other tongues...of **every nation** under heaven.” “[E]very man heard them speak in his own **language**” (Acts 2:4, 6, 7). Those unnamed Christians who received this Gothic gospel message, took it to the Goths, obeying Christ’s command to “Go ye into all the world, and preach the gospel” (Mark 16:15)...“unto the uttermost part of the earth” (Acts 1:8).

“[A]bout the middle of the second century [A.D. 150]” and “the early centuries A.D. ...[the Goths] swept southeastward across Europe to the Black Sea.” God drew them from Scandinavia to Scythia (modern Romania and Bulgaria) to meet the recently completed New Testament half way. The Goths “migrated into Scythia” and became part of the

“**Barbarian, Scythian,**” people mentioned in Paul’s letter to the Colossians (3:11). “At this time a vast number of Goths were Christians, their conversion having been effected by those whom they had carried into captivity.” “A large part of the nation became Christian about this time.” (*The First Germanic Bible*, p. xiv; *The Bible Through the Ages*, ed. Robert V. Huber, Pleasantville, New York: The Reader’s Digest Association, 1996, pp. 224, 225; *Encyclopaedia Britannica*, 11th ed., New York: Encyclopaedia Britannica Inc., 1910-1911, s.v. Goths, s.v. Rome, map of Scythia, pp. 648-649.)

“During the preceding century Christianity had been planted sporadically among the Goths beyond the Danube, through the agency in part of Christian captives,...and in part of merchants and traders.” “[T]he Goths were acquainted with Christianity before Ulfilas, [also called Wulfila, ‘the apostle’ to the Goths] through missionary work in their territory...” “By Ulfilas’ time, the Visigoths [West Goths] were aware of Christianity not only because of their captives but also through the missionaries who had come to preach among them.” (*EB*, s.v. Ulfilas; *Camb. Hist.* Vol. 2, p. 339; *The Bible Through the Ages*, p. 224.)



## **g**othic Bible & Ulfilas

---

The original New Testament was complete before A.D. 100; the Gothic Bible must have been translated *immediately* to fill the need of the nearby Gothic Christians, following the pattern of the urgent multiplying of the Gospel itself. Paul said,

“But **now** is made manifest, and by **the scriptures**...made known to **all nations**” (Rom. 16:26), “**the word** of the truth of the gospel; Which **is** come unto you, as it **is** in **all the world**; and bringeth forth fruit” (Col. 1:5, 6).

God promised “the thoughts of his heart to **all** generations” (Ps. 33:11). Confirming this promise, even scholars recognize that the Gothic alphabet [and Bible] may have existed before the A.D. 350 edition, attributed to Ulfilas by secular historian Philostorgius, writing in A.D. 433. (*The First Germanic Bible*, p. xv; *Late Antiquity*, s.v. Philostorgius; Bruce Metzger, *The Early Versions*, Oxford: Clarendon Press, 1977, pp. 376, 377, n. 4, 5.)



The Goths and Ulfilas got their Bible *first* hand. “[T]he possibility of the influence of the Greek original exists.” Paul’s travels and original epistles skirted, by only 200 miles, the land of the Goths. The Goths moved “as far as **Ephesus** in the middle of the third century.” “They were quartered in **Thessalonica** in 390” and “formed the backbone of the Roman army.” Philostorgius said Ulfilas’ “grand-parents were Christians,” converts of those “dwellers in...**Cappadocia**” which received the gift of “other tongues” heard in Acts 2:9. His grandparents were the direct converts of the “strangers scattered throughout...Cappadocia” spoken of by Peter (1 Peter 1:1). These Cappadocians were the “hearers of Peter’s first sermon, and its Christian residents among the readers of his first epistle.” Ulfilas worked as a “reader of the Scriptures” in Constantinople, a town crowning the Sea of Marmara above the very center of those cities receiving Paul’s visits and letters. Ulfilas was described by one of his pupils as, “of most upright conversation, truly a confessor of Christ, a teacher of piety, and a preacher of truth...” (*Camb. Hist.*, Vol. 2, p. 342; G.W.S. Friedrichsen, *The Gothic Version of the Gospels*, London: Oxford University Press, 1926, p. 38; G.W.S. Friedrichsen, *The Gothic Version of the Epistles*, London: Oxford University Press, 1939, p. 262; *Ecclesiastical Histories*, II. 5, ed. Bidez, p. 17f; *Young’s Concordance*, s.v. Cappadocia; *EB*, s.v. Ulfilas, s.v. Goths).

The Christian leadership of Ulfilas was later carried forward by Alaric, a Visigoth king, who converted to Christianity before he and the Goths took over Rome in A.D. 410. The purifying power of the gospel received by the

Goths caused their enemies to speak of “their chastity, their piety.” [T]hey “appeared as an enemy alike to the pagan majority and the Catholic minority...” The Goth’s “chief wrath was directed against the heathen temples” when they attacked Greece and Rome between 395 and 410. “In the 5<sup>th</sup> century...Salvian claimed that the barbarians were more chaste than the Romans...for closing the brothels of Carthage.” (*EB*, s.v. Ulfilas, s.v. Goths; *The Horizon History of Christianity*, ed. Marshall B. Davidson, NY: American Heritage Publishing Co., 1964, p.136.)



## othic Bible &



## reek Text

---



lphilas drew the water of life from the pure fountain, and delivered it to his people uncontaminated” (*The Gospels: Gothic, Anglo-Saxon, Wycliffe, and Tyndale Versions*, ed. Joseph Bosworth, 4<sup>th</sup> edition, London: Gibbings and Company, 1907, p. iv, variant spelling of ‘Ulfilas’).

“Of the influence of the [corrupt] Vulgate there is no trace whatever” in the Gothic Bible. “We are certain of this, that so far as the translation of Ulphilas has been recovered, there is not a trace of Arianism to be found [the heresy that Jesus was a created being]. On the contrary, in passages clearly unfavorable to the doctrine of Arius, Ulphilas has honestly and plainly given the literal meaning of the Greek” (Freiderichsen, *Gospels*, p. 162; Bosworth, p. iv).

According to the following standard works, the Gothic Bible matches the King James Bible (KJV) and its underlying Greek *Textus Receptus* (TR) text (also called the Byzantine, Antiochian, Syrian, Chrysostomian, Lucianic, *a*-text, Majority, Received and Traditional Greek Text).



**Cambridge History of the Bible:** “The original Greek

manuscript or manuscripts, from which Ulfilas made his translation of the Gothic Gospels, belong to the Byzantine group...As in the Gospels, the original Greek text in the epistles was of the Byzantine type...This text represents the mid-fourth-century stage in the development of the Byzantine text, and differs very little from the fully developed *Textus receptus* of the later period...Having established a comparatively pure Byzantine text in the New Testament we should anticipate a relatively unmixed Byzantine text in the Old...Testament” (*Camb. Hist.*, Vol. 2, pp. 347, 355, 362).



**Gothic Version of the Gospels: G.W.S. Friedrichsen**

“[T]he Goth is so extraordinarily faithful to the Greek.” “[T]he Byzantine Greek shines through the Gothic with almost undimmed lustre.” The Gothic Bible follows “The Wulfilian [Ulfilas means ‘little wolf’] tradition and its fountain-head, the *Graeca veritas* [Greek true originals]...” “The Wulfilian Greek...presents the mid-fourth-century stage in the development of the *a*-text, and differs very little from the fully developed T.R. of the later period.” “[T]his was done into Gothic from a Byzantine text of Chrysostomian type...” “[T]he basic Wulfilian Greek text is again Byzantine...and Chrysostom...a text essentially identical with the *Textus Receptus* as we know it” (Friedrichsen, *Gospels*, p.194; Friedrichsen, *Epistles*, pp. vi, 176, 268, 41, 175, vi; other variant spelling of ‘Ulfilas’).

“Every word of the Greek text, excepting the definite article, is normally represented in the Gothic...” “[T]he Gothic translator has followed the principle of *verbum de verbo* [word for word]...” “[T]he word order of the Greek text rigidly determined that of the Gothic Version...” “For

the translator of the Greek Gospels into Gothic, therefore, the unit of translation was neither the sentence nor the phrase, but THE WORD.” The preface of the Gothic-Latin *Brixianus* manuscript states in effect that “it is the duty of a translator of the Holy Word to keep close to the traditional text in translating.” “This *praefatio* [preface] therefore guarantees the correctness of the Gothic (and Latin) text with reference to the Greek *ipsa auctoritas*” (identical authority) (Fredrichsen, *Gospels*, pp. 15, 16, 18, 23, 197-199; Friedrichsen, *Epistles*, p. 271).



### *Early Versions of the New Testament: Bruce Metzger*

“All investigators agree (e.g. Westcott and Hort, von Soden, Streitberg, Nestle, Streeter, Kenyon, Friedrichsen, et al.) that it [the Gothic Bible] is basically a Syrian or Antiochian form of text...It is, therefore, the oldest extant representative of the Lucianic or Antiochian type of text” (Metzger, pp. 384-385).



### Manuscripts

---



The Gothic “Codex Argenteus represents a Byzantine text” and is the best existing exemplar of the Gothic text. Erasmus had easy access to it at the Abbey of Werden on the Ruhr River in Westphalia, just 80 miles from his back porch in Holland. Even Catholic Cardinal Granvella’s secretary, Antonius Morillon, records seeing this Gothic Bible in Werden, not many years after Erasmus’ death. Codex Carolinus would have been available to Erasmus at the Abbey of Weissenburg, just east of his frequent Rhine River travels to his outposts at Heidelberg, Basil and Strasbourg. Codex Ambrosiani was housed in the monastery in Bobbio. (*Camb. Hist.*, Vol. 2, p. 341; Metzger, *Early Versions*, pp. 378-379; *The First Germanic Bible*, p. xvi. Roland Bainton, *Erasmus of Christendom*, New York: Charles Scribner’s Sons, 1969, p. 129 et al..)



## **g**OTHIC BIBLE: 300 ad TO 1611

“In the 4<sup>th</sup> and 5<sup>th</sup> centuries the Gothic language — using the term in its widest sense — must have spread over **the greater part of Europe** together with the north coast of Africa.” The Gothic Bible “must have been the vernacular Bible of a large portion of Europe.” “King Reccared of Spain, where the Visigoths had settled early in the 6<sup>th</sup> century, ordered...burned...the Gothic Bible...” The Goths remained in Spain until the 8<sup>th</sup> century. “Walafrid Strabo, writing in the ninth century, tells us that the Gothic Bible was still to be seen” and “Gothic was still used in his time” (the 9<sup>th</sup> century). He says it was the Bible of the “Scytharum” (Scythian) mentioned in Paul’s letter to the Colossians. (*EB*, s.v. Goths; Metzger, *The Early Versions*, p. 377; *The Bible Through the Ages*, p. 225; *World Book Encyclopedia*, s.v. Goth; *de Reb. Eccles.* cap. 7, as cited in Friedrichsen, *Gospels*, p. 248; *EB*, s.v. Goths.)

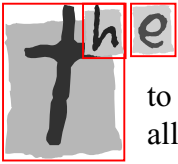
The last surviving Gothic manuscripts (Salzburg MS) was written as late as the 10<sup>th</sup> century. *The Cambridge History of the Bible* reports that “There were still Goths living in the Crimea in the sixteenth century.” Ogier Ghislain de Busbecq, an imperial envoy of Constantinople about the middle of the 16<sup>th</sup> century, wrote that Gothic was still being spoken by some. He “shows clearly that their language...was still essentially a form of Gothic.” (*Camb. Hist.*, Vol. 2, p. 339; *EB*, s.v. Goths.)




## **g**othic Rhyme, Rhythm, Alliteration & Syllabication


The *repetition* of words, letters (alliteration) and **syllable** numbers (seen in the KJV and documented in this book) were discovered in the Gothic Bible *also* and documented by Gothic scholars, Kauffman and Odefey. They document “the stylistic repetition of word, sentence,

and syllable...alliteration and rhyme.” Friedrichsen adds, “the repetitions have in every case been determined by the Greek recurrences and the uniformity with which they have been rendered into Gothic.” The Greek is “responsible for alliterations and for phrases simulating the sonorous alliterative verse of his (Ulphilas’) ancestral hero-songs.” Even Metzger admits the Gothic Bible exhibits evidence of using “a systematic stylistic device for the repetition of words, sentences, syllables, alliteration, and homoeoteleuton” (the occurrence of similar endings on two nearby words, clauses or lines of writing). (Odefey, P., *Das Gotische Lukasevangelium* (Diss. Kiel, 1908); Kauffmann, *Beitrage zur Quellenkritik der Gotischen Bibelubersetzung*, in *Zeitschrift fur Deutsche Philologie*, xxix-xliii (1896-1912) *passim*; esp. vol. xxxii (1900); —*Der Stil der Gotischen Bibel*, in *Zeitschrift fur Deutsche Philologie*, xviii, pp. 7ff. and xlix, pp.11-57 (1919-21); Friedrichsen, *Gospels*, pp. 28-33, 247; Metzger, *Early Versions*, p. 383.)



following charts document the faithful preservation of the word of God. It was given to the Goths in the book of Acts and “endureth to all generations” (Ps. 100:5). Its sounds and words are often still evident in the King James Bible (KJV). Some (not all) of the similar sounds are shown in **red**. Often the Gothic root-word (inside the prefix and suffix) *sounds*, but may not be spelled, *like the KJV word* or an equivalent English synonym. The ancient Gothic Bible accurately depicts Christian beliefs, unlike new versions which frequently deny that Jesus is the **Christ** and the **Lord** of the Old and New Testament. Corrupt new versions portray him as a sinner born of natural parents. They reject the fact that his body was broken for us because we are sinners. They do not agree on which words to omit or change, because they follow no Greek text; this proves their choices are subjective and unscientific. The bibliography of versions, grammars, and dictionaries used to compile these charts is placed at the end. Because the latter contain convenient word indexes, actual page numbers are only given occasionally (pp. 753-754).

 <b>“For this cause I bow my knees unto the Father <b>of our Lord Jesus Christ.</b>” Eph. 3:14</b>	
<b>OTHIC</b> pre-A.D. 350	frauins unsar <b>lesuis Xristaus</b> <b>Lord of our Jesus Christ</b>
<b>KJV</b>	<b>of our Lord Jesus Christ</b>
<b>NIV, NASB</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

 <b>“If any man love not the Lord <b>Jesus Christ,</b> let him be Anathema Maranatha.” I Cor. 16:22</b>	
<b>OTHIC</b> pre-A.D. 350	fraujan <b>lesu Xristu</b> <b>Lord Jesus Christ</b>
<b>KJV</b>	<b>Lord Jesus Christ</b>
<b>NIV, TNIV, NASB</b>	<b>Lord _____</b>
<b>Jehovah Witness Version</b>	<b>Lord _____</b>
<b>Catholic Version</b>	<b>Lord _____</b>
<b>New Century Version</b>	<b>Lord _____</b>
<b>Holman Christian Standard</b>	<b>Lord _____</b>
<b>New Living Translation</b>	<b>Lord _____</b>
<b>NRSV, RSV, ESV</b>	<b>Lord _____</b>

**“The grace of our Lord Jesus Christ be with you all. Amen” Romans 16:24**

**g**

**OTHIC**

pre-A.D. 350

**ansts frauins unsaris  
lesuis Xristaus mip  
ahmin izwamma. amen.**

**KJV**

**The grace of our Lord  
Jesus Christ be with you  
all. Amen**

**NIV, TNIV**

**OMIT**

**NKJV note**

**OMIT**

**Jehovah Witness Version**

**OMIT**

**Catholic Version**

**OMIT**

*See errors in ESV, NLT, NRSV, RSV, NCV, etc.*

**g**

**“...I speak the truth in Christ...” I Tim. 2:7**

**OTHIC**

pre-A.D. 350

**in Xristau**

**KJV**

**in Christ**

**NIV, NASB**

**OMIT**

**NKJV note**

**OMIT**

**Jehovah Witness Version**


**OMIT**

**Catholic Version**

**OMIT**

*See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.*

\*The letter ‘X’ was pronounced like the initial ‘k’ sound in ‘Christ.’

 <b>“I can do all things through <b>Christ</b> which strengtheneth me.” Phil. 4:13</b>	
<b>OTHIC</b> pre-A.D. 350	<b>Xristau</b>
<b>KJV</b>	<b>Christ</b>
<b>NIV, NASB</b>	<b>him</b>
<b>NKJV note</b>	<b>him</b>
<b>Jehovah Witness &amp; Catholic Version</b>	<b>him</b>
<i>See errors in HCSB, ESV, NRSV, RSV, etc.</i>	

The new versions deny that Christ is God.

 <b>“...for we shall all stand before the judgment seat of <b>Christ</b>. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to <b>God</b>. So then every one of us shall give account of himself to <b>God</b>.” Romans 14:10-12</b>	
<b>OTHIC</b> pre-A.D. 350	<b>Xristaus...gupa... gupa</b> <b>Christ... God... God</b>
<b>KJV</b>	<b>Christ...God...God</b>
<b>NIV, TNIV, NASB</b>	<b>God...God...God</b>
<b>NKJV note</b>	<b>God...God...God</b>
<b>Jehovah Witness Version</b>	<b>God...God...God</b>
<b>Catholic Version</b>	<b>God...God...God</b>
<i>See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</i>	

“In the name of our Lord Jesus **Christ**...  
with the power of our Lord Jesus **Christ**”  
I Cor. 5:4

**g**

**OTHIC**

pre-A.D. 350

fraujins unsaris Iesus **Xristaus**...  
fraujins unsaris Iesus **Xristaus**  
Lord our Jesus **Christ** (2x)

**KJV**

our Lord Jesus **Christ**...  
our Lord Jesus **Christ**

**NIV, TNIV, NASB**

our Lord Jesus \_\_\_\_\_...  
our Lord Jesus \_\_\_\_\_...

**Jehovah  
Witness Version**

our Lord Jesus \_\_\_\_\_...  
our Lord Jesus \_\_\_\_\_...

**Catholic  
Version**

our Lord Jesus \_\_\_\_\_...  
our Lord Jesus \_\_\_\_\_...

See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.

“That the name of our Lord Jesus **Christ**  
may be glorified...” 2 Thes. 1:12

**g**

**OTHIC**

pre-A.D. 350

fraujins unsaris Iesus **Xristaus**  
Lord our Jesus **Christ**

**KJV**

our Lord Jesus **Christ**

**NIV, TNIV, NASB**

our Lord Jesus \_\_\_\_\_

**Jehovah  
Witness Version**

our Lord Jesus \_\_\_\_\_

**Catholic Version**

our Lord Jesus \_\_\_\_\_

See *errors* in HCSB, ESV, NLT, NRSV, RSV, etc.

“ ...have I not seen Jesus **Christ** our Lord?” 1 Cor. 9:1



**OTHIC**

pre-A.D. 350

lesu **Xristu** fraujan unsarana  
Jesus **Christ** Lord our

**KJV**

Jesus **Christ** our Lord

**NIV, TNIV, NASB**

Jesus \_\_\_\_\_ our Lord

Jehovah Witness  
Version

Jesus \_\_\_\_\_ our Lord

**Catholic Version**

Jesus \_\_\_\_\_ our Lord

See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.

“the gospel of our Lord Jesus **Christ...**”

2 Thes. 1:8



**OTHIC**

pre-A.D. 350

frauins unsaris lesuis **Xristaus**  
Lord our Jesus **Christ**

**KJV**

our Lord Jesus **Christ**

**NIV, TNIV, NASB**

our Lord Jesus \_\_\_\_\_

Jehovah Witness  
Version

our Lord Jesus \_\_\_\_\_

**Catholic Version**

our Lord Jesus \_\_\_\_\_

See *errors* in HCSB, ESV, NLT, NRSV, RSV, etc.


<b>g</b> “an heir of God <b>through Christ.</b> ” Gal. 4:7	
<b>g</b> <b>OTHIC</b> pre-A.D. 350	arbja <b>gups pairh*</b> <b>Xristu</b> an heir of God <b>through Christ</b>
<b>KJV</b>	an heir of God <b>through Christ</b>
<b>NASB</b>	an heir of God _____
<b>NKJV note</b>	an heir of God _____
<b>NIV, TNIV</b>	God has made you also an heir _____
<b>Jehovah Witness &amp; Catholic Version</b>	an heir through God _____
<b>See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</b>	


\* ‘pairh’ would be pronounced ‘thar,’ short for the English ‘through.’

<b>g</b> “God, even our Father” 1 Thes. 3:13	
<b>g</b> <b>OTHIC</b> pre-A.D. 350	<b>gupa jah attin unsaramma*</b> <b>God even Father our</b>
<b>KJV</b>	<b>God, even our Father</b>
<b>NIV, TNIV, NASB,</b>	<b>our God and Father</b>
<b>NKJV</b>	<b>our God and Father</b>
<b>Jehovah Witness Version</b>	<b>our God and Father</b>
<b>Catholic Version</b>	<b>our God and father</b>
<b>See errors in HCSB, ESV, NRSV, RSV, NCV, etc.</b>	


\*The word ‘even’ appears AFTER the word ‘Father’ in the *Textus Receptus* and Gothic Bibles, therefore the adjective ‘our’ only refers to the word ‘Father.’ In a *hendiadys* (one by two) such as, “May I introduce the pastor and my father,” the word ‘my’ can refer only to the word ‘father’ because the man may be everyone’s pastor, but only the speaker’s father. God is God of all, but not everyone’s Father (John 8:44).





 <b>“...that the spirit may be saved in the day of the Lord <b>Jesus</b>.” I Cor. 5:5</b>	
<b>OTHIC</b> pre-A.D. 350	<b>fraujins <b>iesuis</b></b> <b>Lord <b>Jesus</b></b>
<b>KJV</b>	<b>Lord <b>Jesus</b></b>
<b>NIV, TNIV</b>	<b>Lord _____</b>
<b>NKJV note</b>	<b>Lord _____</b>
<b>Jehovah Witness Version</b>	<b>Lord _____</b>
<b>Catholic Version</b>	<b>Lord _____</b>
<i>See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</i>	


 <b>“...What have we to do with thee, <b>Jesus</b>, thou Son of God?” Matthew 8:29</b>	
<b>OTHIC</b> pre-A.D. 350	<b>iesu</b>
<b>KJV</b>	<b>Jesus</b>
<b>NIV, TNIV, NASB</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
<b>Holman Christian Standard</b>	<b>OMIT</b>
<b>English Standard Version</b>	<b>OMIT</b>
<b>New Living Translation</b>	<b>OMIT</b>
<b>New Revised Standard</b>	<b>OMIT</b>
<b>Revised Standard Version</b>	<b>OMIT</b>
<b>New Century Version</b>	<b>OMIT</b>

The vicious *New Century Version* deceives saying, “The first man came from the dust of the earth. The second man came from heaven.” The KJV proves Jesus was the LORD God of the Old Testament, not just a man.

<p><b>“The first man is of the earth, earthy: the second man is the Lord from heaven.”</b>  <b>1 Cor. 15:47</b></p>	
 <p><b>OTHIC</b> pre-A.D. 350</p>	<p><b>frauja</b> <b>Lord</b></p>
<b>KJV</b>	<b>Lord</b>
<b>NIV, TNIV, NASB</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
<p>See errors in HCSB, ESV, NLT, NRSV, NCV, etc.</p>	

<p><b>“Always bearing about in the body the dying of the Lord Jesus...”</b> 2 Cor. 4:10</p>	
 <p><b>OTHIC</b> pre-A.D. 350</p>	<p><b>fraujins Iesus</b></p>
<b>KJV</b>	<b>Lord Jesus</b>
<b>NIV, TNIV, NASB</b>	_____ <b>Jesus</b>
<b>Jehovah Witness Version</b>	_____ <b>Jesus</b>
<b>Catholic Version</b>	_____ <b>Jesus</b>
<p>See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</p>	

 <b>“I charge thee therefore before God, and the Lord Jesus Christ...” 2 Tim. 4:1</b>	
<b>OTHIC</b> pre-A.D. 350	frauins <b>Lord</b>
<b>KJV</b>	<b>Lord</b>
NIV, TNIV, NASB	OMIT
Jehovah Witness Version	OMIT
Catholic Version	OMIT
See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	


 <b>“...for I bear in my body the marks of the Lord Jesus.” Gal. 6:17</b>	
<b>OTHIC</b> pre-A.D. 350	unte ik stakins frauins unsaris Iesus <b>for I mark Lord our Jesus</b> <small>(The Gothic <i>leika</i> is translated as ‘flesh’ and ‘body’ in the KJV. See Balg, p. 425)</small> <b>ana leika meinamma baira</b> <b>in body my bear</b>
<b>KJV</b>	for I bear <b>in</b> my body the marks of the <b>Lord Jesus</b>
<b>NASB</b>	for I bear <b>on</b> my body the <b>brand</b> -marks of _____ Jesus
Jehovah Witness Version	I am carrying <b>on</b> my body the <b>brand</b> marks <b>of a slave</b> of _____ Jesus
<b>Catholic Version</b>	I carry <b>branded on</b> my body the marks of _____ Jesus (NJB) for I bear the <b>brand</b> marks of _____ Jesus in my body (NAB)
<b>NIV, TNIV</b>	For I bear <b>on</b> my body the marks of _____ Jesus
See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

New versions portray Jesus Christ as a sinner born of natural parents.


<p><b>“And <b>Joseph</b> and his mother marvelled at those things which were spoken of him.”</b>  <b>Luke 2:33</b></p>	
<p><b>g</b> <b>OTHIC</b>  pre-A.D. 350</p>	<p><b>ïoset</b>  <b>(pron. Joset)</b></p>
<p><b>KJV</b></p>	<p><b>Joseph</b></p>
<p><b>NIV, TNIV</b></p>	<p><b>The child’s father</b></p>
<p><b>Catholic Version</b></p>	<p><b>The child’s father</b></p>
<p><b>Jehovah Witness Version</b></p>	<p><b>Its father</b></p>
<p><b>NASB &amp; NKJV note</b></p>	<p><b>His father</b></p>
<p>See <i>errors</i> in HCSB, ESV, NRSV, RSV, NCV, etc.</p>	

Jesus’ righteous “anger” in Mark 3:5 marks him as a sinner by new versions; these contradict Luke 14:21, Eph. 4:26, Matt. 18:34, Matt. 22:7, Matt. 21:12 and others verses.

<p><b>“...That whosoever is angry with his brother <b>without a cause</b> shall be in danger of the judgment...”</b> Matthew 5:22</p>	
<p><b>g</b> <b>OTHIC</b>  pre-A.D. 350</p>	<p><b>sware</b>  <b>without a cause</b></p>
<p><b>KJV</b></p>	<p><b>without a cause</b></p>
<p><b>NIV, TNIV, NASB</b></p>	<p><b>OMIT</b></p>
<p><b>NKJV note</b></p>	<p><b>OMIT</b></p>
<p><b>Jehovah Witness &amp; Catholic Version</b></p>	<p><b>OMIT</b></p>
<p>See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</p>	

<b>“For he will finish the work, and cut it short in righteousness:” Romans 9:28</b>	
 <b>OTHIC</b> pre-A.D. 350	<b>in garaihtein</b> (root pronounced <i>righten</i> ) <b>in righteousness</b>
<b>KJV</b>	<b>in righteousness</b>
<b>NIV, TNIV, NASB</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
<i>See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</i>	

\*See Balg. p. 356.

<b>“...this is my body, which is broken for you...” 1 Cor. 11:24</b>	
 <b>OTHIC</b> pre-A.D. 350	<b>gabrukano</b> (root is <i>brukan</i> ) <b>broken</b>
<b>KJV</b>	<b>broken</b>
<b>NIV, TNIV, NASB</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
<i>See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</i>	

“In whom also ye are circumcised with the circumcision made without hands, in putting off the body **of the sins** of the flesh by the circumcision of Christ.” Col. 2:11

**g**

**OTHIC**

pre-A.D. 350

**frawaurhte**

**of the sins**

**KJV**

**of the sins**

**NASB**

**OMIT**

**NKJV note**

**OMIT**

**Jehovah Witness Version**

**OMIT**

**Catholic Version**

**OMIT**

See errors in HCSB, ESV, NRSV, RSV, etc.

“For even Christ our passover is sacrificed **for us:**” 1 Cor. 5:7b

**g**

**OTHIC**

pre-A.D. 350

**faur uns**

**for us**

**KJV**

**for us**

**NIV, TNIV, NASB**

**OMIT**

**NKJV note**

**OMIT**

**Catholic Version**


**OMIT**

**Jehovah Witness Version**

**OMIT**

See errors in HCSB, ESV, NRSV, RSV, NCV, etc.

**T**he words “hath he quickened” are in **italics** in the KJV. Some of the words placed in italics were included in the KJV because the Greek critical editions or manuscripts were at variance. Inclusion of such words in the ancient vernacular editions, such as the Gothic, provide further evidence that the reading is correct. Do not be so ready to throw out the italicized words; they often have support from the Greek manuscripts as well as the vernacular editions. The italics in 1 John 2:23, Mark 8:14 (the disciples), Mark 9:42 (these), John 8:6 (as though he heard them not), Acts 1:4 (them), 1 John 3:16 (of God), and numbers of other places, are in the GREEK Received text.

 <b>“And you hath he quickened, who were dead in trespasses and sins;” Eph. 2:1</b>	
<b>OTHIC</b> pre-A.D. 350	<b>wisandans*</b> <b>quickened (live)</b>
<b>KJV</b>	<b>hath he quickened, who</b>
<b>NIV, TNIV, NASB</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
<b>HCSB</b>	<b>OMIT</b>
<b>ESV</b>	<b>OMIT</b>
<b>NLT</b>	<b>OMIT</b>
<b>NRSV</b>	<b>OMIT</b>
<b>NCV</b>	<b>OMIT</b>

\*The Gothic ‘**wi**’ would be pronounced like the ‘**ui**’ in **quickened**; the Gothic ‘**and**’ was much like the English ‘**ened**.’

“... Love your enemies, **bleſs them that curſe you, do good to them that hate you,** and pray for them which **deſpitefully uſe you,** and perſecute you.” Matt. 5:44



**OTHIC**

pre-A.D. 350

**piuþyaip** (bleſs) **þans**  
 (them that) **wrikandans**  
 (curſe) **izwis**, (you) **waila**  
 (good) **tauyaip** (do) **þaim**  
 (to them that) **hatyandam**  
 (hate) **izwis** (you)  
 ...**uſþriutandans** (and  
 deſpitefully uſe you)...

**KJV**

**bleſs them that curſe you,  
 do good to them that hate  
 you, and...deſpitefully uſe  
 you...**

**NIV, TNIV, NASB**

**OMIT**

**NKJV note**

**OMIT**

**Jehovah Witness Version**

**OMIT**

**Catholic Version**

**OMIT**

**HCSB**

**OMIT**

**ESV**

**OMIT**

**NLT**

**OMIT**

**NRSV**

**OMIT**

**RSV**

**OMIT**


**NCV**

**OMIT**

\* **þans**, meaning ‘them,’ would be pronounced ‘thans;’ the Gothic **waila** means *well*, a synonym for ‘good;’ See Balg, p. 454 et al.




**N**ew versions teach the heresy that God is *in* all people. Ephesians 1:1 confirms that the “all” to whom the letter of Ephesians is referring are “...the **saints...**” to whom the letter is addressed. In Eph. 4:6 the *New Century Version* panders to the nature worship taught in Hindu pantheism and monism, saying “God...is in every**thing**” — bee stings, bat wings and bad kings.


 <b>“One God and Father of all, who is above all, and through all, and in <b>you</b> all.” Eph 4:6</b>	
<b>OTHIC</b> pre-A.D. 350	<b>in allaum uns*</b> <b>in all      you</b>
<b>KJV</b>	<b>in you all</b>
<b>NIV, TNIV, NASB</b>	<b>in ___ all</b>
<b>NKJV note</b>	<b>in ___ all</b>
<b>Jehovah Witness Version</b>	<b>in ___ all</b>
<b>Catholic Version</b>	<b>in ___ all</b>
<b>HCSB</b>	<b>in ___ all</b>
<b>NRSV</b>	<b>in ___ all</b>
<b>RSV</b>	<b>in ___ all</b>
<b>ESV</b>	<b>in ___ all</b>
<b>NCV</b>	<b>in everything</b>

\*Have you ever heard anyone say, ‘uns all’ or ‘all uns kids, come over here’? The vernacular expression ‘uns’ is 2000 years old.


The Holman *Christian Standard Bible* wrongly inserts the word “work” in Col. 3:22. The KJV verse directs the “heart,” not the flesh, to “singleness.” The heart once directed to faith towards Christ will then direct the flesh.

<p><b>“...not with eyeservice, as menpleasers; but in <b>singleness</b> of heart, fearing God:” Col. 3:22</b></p>	
	<p><b>OTHIC</b> pre-A.D. 350</p>
	<p><b>ainfalþein</b> <b>singleness</b> (lit. <i>ain</i>, one; <i>falþein</i>, fold)</p>
	<p><b>KJV</b></p>
	<p><b>singleness</b></p>
<p><b>NIV, TNIV, NASB, NKJV</b></p>	<p><b>sincerity</b></p>
<p><b>Catholic &amp; J.W. Version</b></p>	<p><b>sincerity</b></p>
<p>See <i>errors</i> in HCSB, ESV, NLT, NRSV, NCV, etc.</p>	


See Friedrichsen, p. 36.

<p><b>“...For the weapons of our warfare are not carnal, but mighty through <b>God</b>...” 2 Cor. 10:4</b></p>	
	<p><b>OTHIC</b> pre-A.D. 350</p>
	<p><b>gupa*</b> <b>God</b></p>
	<p><b>KJV</b></p>
	<p><b>God</b></p>
<p><b>NIV, TNIV, NASB</b></p>	<p><b>OMIT</b> (<i>worse than the heretics!</i>)</p>
<p><b>Jehovah Witness &amp; Catholic Version</b></p>	<p><b>God</b></p>
<p><b>Catholic Version</b></p>	<p><b>God</b></p>
<p>See <i>errors</i> in ESV, NRSV, RSV, etc</p>	

\*The letter ‘**p**’ sounds like ‘t’ or ‘th’ and, according to Grimm’s law, often corresponds to our English ‘d,’ as here.

<p>“...worshipping of angels, intruding into those things which he hath <b>not</b> seen...” Col. 2:18</p>	
<p> <b>OTHIC</b> pre-A.D. 350</p>	<p><b>ni</b> <b>not</b></p>
<p><b>KJV</b></p>	<p><b>not</b></p>
<p><b>NIV</b></p>	<p><b>OMIT (visions he has seen)</b></p>
<p><b>TNIV</b></p>	<p><b>OMIT (what they have seen)</b></p>
<p><b>NASB</b></p>	<p><b>OMIT (what he has seen)</b></p>
<p><b>NKJV note</b></p>	<p><b>OMIT</b></p>
<p><b>Jehovah Witness Version</b></p>	<p><b>OMIT (things he has seen)</b></p>
<p><b>Catholic Version</b></p>	<p><b>OMIT</b></p>
<p>See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, Amplified, etc.</p>	

\* Friedrichsen, p. 36.

<p>“...<b>neglecting of the body</b>; not in any honour to the satisfying of the flesh.” Col. 2:23</p>	
<p> <b>OTHIC</b> pre-A.D. 350</p>	<p><b>unfreiþeins liekis</b> <b>neglecting* of the body</b></p>
<p><b>KJV</b></p>	<p><b>neglecting of the body</b></p>
<p><b>NIV, TNIV</b></p>	<p><b>harsh treatment of the body</b></p>
<p><b>NASB</b></p>	<p><b>severe treatment of the body</b></p>
<p><b>Jehovah Witness Version</b></p>	<p><b>severe treatment of the body</b></p>
<p><b>Catholic Version</b></p>	<p><b>severity to the body</b></p>
<p>See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</p>	

\* Balg, p. 444.

“There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh...**” Romans 8:1

**g**

**OTHIC**

ni gaggandam bi leika

pre-A.D. 350

**not walk after the flesh**

**KJV**

**who walk not after the flesh...**

**NIV, TNIV, NASB**

**OMIT**

**NKJV note**

**OMIT**

**Jehovah Witness Version**

**OMIT**

**Catholic Version**

**OMIT**

See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.

“For this ye know, that no **whoremonger...**” Eph. 5:5

**g**

**OTHIC**

hors

pre-A.D. 350

**whoremonger**

**KJV**

**whoremonger**

**NIV, TNIV, NASB**


immoral person

**Catholic Version**

immoral person

See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.

**T**he devious *New Living Translation* and the *New Century Version* dodge ‘hell’ and use the term, “the place of the dead,” implying that *all* of the dead go to the same place! The NKJV, TNIV, and NASB fail to translate the Greek *hades* at all. Note that the KJV uses the present tense verb, he ‘lift,’ not the past tense ‘lifted,’ ‘saw’ or ‘looked,’ like new versions. The rich man is *still* in hell. Luke 16 is not a parable. Jesus “lifted up his eyes” many times in the New Testament.

<b>“And in hell he lift up his eyes” Luke 16:23</b>	
 <b>GOthic</b> pre-A.D. 350	<b>Yah in halyai* ushafyands augona</b> <b>And in hell he lift up his eyes</b>
<b>KJV</b>	<b>And in hell he lift up his eyes</b>
<b>NASB, ESV</b>	<b>And in Hades he lifted up his eyes,</b>
<b>Jehovah Witness Version</b>	<b>And in Hades he lifted up his eyes</b>
<b>NKJV</b>	<b>in Hades, he lifted up his eyes</b>
<b>Catholic Version</b>	<b>in Hades, he looked up</b>
<b>TNIV</b>	<b>in Hades...he looked up</b>
<b>NIV</b>	<b>in hell...he looked up</b>
<b>HCSB</b>	<b>In Hades...he looked up</b>
<b>NRSV, RSV</b>	<b>In Hades...he looked up</b>
<b>NLT</b>	<b>the place of the dead...he saw</b>
<b>NCV</b>	<b>the place of the dead...man saw</b>

\*The sounds of ‘h’ (meaning place) and ‘l’ (meaning extended) continue unbroken from 1<sup>st</sup> century Gothic to today’s KJV.

“For which things’ sake the wrath of God  
cometh **on the children of disobedience:**”  
Col. 3:6

pre-A.D. 350	<b>OTHIC</b> ana sunum ungalau <b>bein</b> ais on ( <i>son</i> ) children of <b>disobedience</b>
<b>KJV</b>	<b>on the children of disobedience</b>
<b>NIV, TNIV</b>	<b>OMIT</b>
<b>NASB (1960-1995)</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
<b>NCV</b>	<b>OMIT</b>
<b>RSV</b>	<b>OMIT</b>
<b>ESV</b>	<b>OMIT</b>

The Gothic language not only often *sounded* like English,  
sometimes it even *looked* just like it, because it used  
Roman letters, as well as Greek and Runic.

These words, ‘Name’ and ‘AMEN,’

were taken directly from the  
Lord’s Prayer in an  
ancient Gothic  
manuscript.

(Gerald Simons, *Barbarian Europe*, Alexandria, VA: Time-Life Books,  
p. 17.)